

they in any way as holy? Dost thou
true God? Art thou a worthy one
? &c. &c. They abhor the
and, and sitting down in
savor of something
ce, in such an abolition
to this, and to the pur
the influence or wond
any member of the anti-
to their contrary pol
by becoming abolitionists, and relig
and the historical, fundamen
and the historical, fundamen
d upon the dead level of reality, no
to overtop his fellow on the
to the world, and to the
an instructive, or at least
use who hope to succeed in doing
the true hearted friends of emancipa
of policy, and of policy.

But it appears to take it
stant are corrupt at heart for granted
to be the warm friends of the colo
be influenced by him? But corrupt
stives.

of their influence in restraining from sin, if left unapplied. Christians are but half-Christians, until their consciences are fully renewed. It is a fact so obvious, and so often neglected, as scarcely to require a statement, that the deeper life have been practised within living sound of the church going men, too, professing to adopt the high principles of the gospel; because these had not been brought to bear upon them. It seems, sometimes, to be thought, that Christianity has some secret spell, some influence, in dispelling sin from the world; its power is felt only as its precepts are to speak against sin directly. Once, the cure, the sale, and the use of a son

of the deepest dye have been practised living within sound of the church going to men, too, professing to adopt the high principles of the gospel; because these had not been brought to bear upon us. It seems, sometimes, to be thought, Christianity has some secret spell, some influence, in dispelling sin from the world; power is felt only as its precepts are to speak against sin directly. Once, the torture, the sale, and the use of a poison

we wish all who love the slave and
and all who hate oppression, to
te with us, leaving their parties
and political notions behind, when
action is required. And we entreat
larly ministers of the gospel, to en-
in the anti-slavery cause. Now is
combined action at the north. Every
man should be found in the ranks.
Let the south see that Christians
are united, and will be

...chain of oppression is broken. ... once anti-slavery associations form ... society; and let the pastor preach on ... I take the lead. This now can be slo ... load principles of the American An ... society, without sanctioning the do ... leading abolitionists;’ and if a un

Massachusetts society appears to see objectionable measures,—which suit—these associations may become auxiliary to the American society.

rejoiced to learn that Rev. Mr. Town
contemplation to deliver a full course
of lectures in this city. We heartily
design. We have no doubt that a
large and useful audience will be

the city could be thronged, and the
they know what the true anti-slavery
s are, and that they can join a society
actioning the failings of any man, w
power and influence to this

Anti-Slavery Organization.
 respondent has sent us the following
 notice for insertion in the Spectator
 a well-known fact, that very many thor-
 ough abolitionists refuse to join the anti-slave
 cause by so doing they would ad-

ing things which are opposed to the
e gospel. As these men thus stand
influence is on the side of oppression
seem it important that the good people

th should present an unbroken front
senth on this subject, and that
e an opportunity to act in their own
led their views of the sin of slave

If the excuses of such persons for not joining our present anti-slavery association are not valid, and they are still willing to labour for the cause, it may be best to form such an association as our correspondent recommends. I think many who now are convinced that the cause is just, and who are not dissident from the views of some leading anti-slavery cause, (not views of the

1) without being denounced as apostates, drummed out of the ranks, and thereby contribute to the funds of the Mass Society without lending their aid to the propagation of such errors and abuse, would be a great service to the cause of the Church.

reference to the doings of the Massachusetts anti-slavery society at Worcester, in the Liberator of last week, it is there is no disposition to condemn those who are aggrieved by the denunciatory course of the editors.

and that he has been fully sustained by the society. The only alternative, therefore, if the friends of a different course, is to leave the society, where their feelings will not be assuaged by bitter denunciations against government. The members of the gospel church in this society should be formed, adopting the constitution that of the American Anti-Slavery Society, and paying its surplus funds in

y, we should heartily rejoice;—it would do nothing to embarrass the operations of our society now in existence, it would bring out very many who are thoughtful and liberal in their principles, but are excluded from all societies because they are generally opposed to doing anything which is construed into approbation of the features of Garrisonism. We have

a society like the one to which we
be eventually joined by a great part
orthodox community in this state
ord it remarked by one of the officers
Massachusetts Anti-slavery society
esteemed by the Garrison party
is any thing but orthodoxy in the
id if orthodox men cannot be active
sity without having their feelings
er for better than they should as

themselves. There is nothing sectarian in every society—nor is there in the church, or Sabbath school societies. It is a well-known fact that in regard to these things of the different religious sects, a paralyzing influence upon them has been exerted when they have divided and formed parties for the same object, the effect being simply baneful: at any rate this is true of

It is admitted on all hands that the man must die; but that this cannot be the opinion shall pronounce it infamous and therefore that all proper means should be used to form a correct public opinion, and it seems to us that the formation of such a view now proposed would be a very harmful tendency to promote that objectionable result.

PREAMBLE.
Most High God "hath made of one
as of men to dwell on all the face of
hath commanded them to love their
selves: and whereas our national

based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." After the lapse of nearly sixty years, the faith and honor of the American people are pledged to this avowal, before Almighty God, nearly one sixth part of the

